

On the Basic Symbolism of the **Book of the Supreme Names**
(*kitāb al-asmā' al-a'lā*)

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ص

بِسْمِ اللَّهِ الْأَمْنَ الْأَقْدَسِ

The basic symbolism of the **Book of the Supreme Names** (*kitāb al-asmā' al-a'lā*)¹ revolves around a theurgical, a lettrist as well as a reiterative dramaturgical meditation upon the Sinaitic Revelation set to prayer and doxology. Although the two chief subtexts and inspiration behind the Book are the Bāb's **Book of the Names of All-Things** (*kitāb al-asmā' al-kullu shay'*)² and a well known prayer originally attributed to the first Shi'ite Imām 'Alī (ع) (d. 661) by Ibn Tāwwūs (d. 1266) in *muhaj al-da'wāt wa minhaj al-'ibāda* (**The Spirit-Heart of Invocations and the Path of Worship**)³; there is also other symbolism informing it as well as many elements besides these two primary proof-texts guiding it.

Firstly, the Arabic exordium of the Book begins with the construct “In the name of...” (*bi-ismi*) which then arabizes Exodus 3:14’s Hebrew “I Am That I Am” (*ehyeh asher ehyeh*), here preceded by the proper Arabic masculine pronoun *hūwa* (that in this construct is made to be a noun with the attachment of the definite article *alif lām*) denoting the *ipseity* while neutrally rendered in translation as “It” rather than “He.” This formula, *bi-ismi'l-hūwa'l-*

ehyeh asher ehyeh (يَسِّمُ الْهُوَ إِلَهِيْهِ اشِرْ اهِيْهِ) (In the name of the It, the ‘I Am That I Am’), which holds a numerical value of 719⁴, is composed of five words – five instancing the pentalpha (*haykal*)⁵ and the letter ﷺ – which are made up of twenty-one letters that is the precise numerical value of ‘*ehyeh*’ (אֶהָיָה) (“I Am”) in Hebrew. By itself, the first clause of the formula, i.e. “In the name of the It” (يَسِّمُ الْهُوَ) - consisting of two words and eight letters that instances the **ogdoad** and the eight sigils of the ogdoadic form of the calligram of the **Greatest Name of God** (*ism allāh al-a‘zam*)⁶ - holds a numerical value of 145 which is equivalent to *Fātimīya* (فاطمیة). In the Arabic formulation as ‘the I Am that I Am’ (إِلَهِيْهِ اشِرْ اهِيْهِ) - consisting of three words and composed of thirteen letters that instances the **Thirteen Spheres of the Tree of Reality**⁷ - it is 574 which is numerologically equivalent to קול ורוח ודבר ('voice and breath/spirit and word') of **Sefer Yetzirah** 1:9⁸ (upon which source the central text of **Liber Decatriarchia Mystica** is the rewrite).

The Book consists precisely of 385 independent names and attributes of God - from *hūwa* (“He/It”) to *badūh* (بَدُوح) - to the numerical value of **Shekinah** in Hebrew (שכינה). Note that “I Am that I Am” (*ehyeh asher ehyeh*) occurs in Exodus 3:14 and that the number 314 is the numerical value of **Metatron** (מַטְתָּרוֹן), the penultimate archangel (sometimes referred to as the Lesser YHWH and *Yahoel*) who is the supreme manifestation of the Shekinah, the theophany of the Divine Feminine, who is held by some kabbalistic sources to be the Voice (and thus *logos*) behind the **Burning Bush** beheld by Moses at Sinai,¹⁰ as the Godhead never appears directly and is only ever mediated to Its creation via theophanies and angelophanies. These 385 divine

names and attributes form each of the chapters or *sūrāhs* of the **Book of the Supreme Names**, each chapter beginning with disconnected letters which are usually those triliteral letters forming the grammatical root/*maṣdar* in Arabic from which the divine name and attribute derives.

The main content of the Book are prayers and doxologies which are often inclusive of augmented pericopes from the prayers of the Shi'ite Imāms (ع), the Master of illumination Shihāhbuddīn Yaḥyā Suhrawardī (d. 1191), the Qur'ān, the Bāb and Ṣubḥ-i-Azal with the final *sūrah* including a pericope from the exordium of the **Birhatīyah conjuration oath**.¹¹ For example, much of the 118th *sūrah* is an expanded pericope of a part of the *du'ā as-simāt* (the Supplication of the Signs)¹² attributed to the fifth Shi'ite Imām al-Bāqir (ع), here in this chapter reflective of the specific Abrahamic prophetological genealogy and narrative as taught by the Fāṭimīya Sufi Order.¹³

Other than the first and second, and after the disconnected letters that initiate each *sūrah*, each chapter commences with the specific divine name and attribute invoked in its superlative grammatical form in Arabic. The name and attribute is then conjugated and invoked in the **Form III** verbal form wherein the Divine is invoked in the second person four times each following the trajectory of the **Tasbīh al-Fāṭima** (The Theophanic Praise of Fāṭima).¹⁴ Then comes the formula ‘*Verily Thou art the Tree Who She is no other god but He*’ (أَنْتَ أَنْتَ الشَّجَرَةُ الَّتِي هِيَ لَا إِلَهَ إِلَّا هُوَ) and the name and attribute specific to the chapter which then becomes descriptive of the **Tree of Reality** in the station of that divine name or attribute while conveying the syzygetic unicity of the Super-Celestial Earth of Femininity (i.e. the **Shekinah**) with the Super-

Celestial Earth of Masculinity (i.e. its locus of celestial manifestation, viz. the supreme angelophany that is Metatron) in the theophanic self-disclosure of this **Tree of Reality** as the *two-in-one* (*unus ambo*). On its level, this also reflects the union of *prima materia qua* existence/being (*wujūd*) with its form *qua* essence (*māhiyah/‘ayn*) in the trajectory of the reverse hylomorphism (where matter precedes the actualization of form) that this expression is also meant to convey. In the middle of each chapter each divine name and attribute is invoked in its seven possible forms (per **Persian Bayān 2:8**) with an eighth forming the ogdoad introduced by Wahid Azal. As the first chapter shows in its relevant section, from one divine name and attribute to the next, each of these seven forms mentioned in the **Persian Bayān 2:8** corresponds to each of the seven independent sigils of the calligram of the **Greatest Name**.

As shown in the English synopsis translation,¹⁵ doctrine apart from doxology and symbolism occasionally does also occur. Finally, and other than the final chapter, each *sūrah* is usually closed (or ‘sealed’) by blessings and salutations being offered to Muḥammad and the Family of Muḥammad (؏), the Primal Point¹⁶ and the Final Point¹⁷ in the specific name and attribute of that chapter.

Notes

¹ <https://archive.org/details/publishedversion/mode/2up>

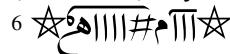
² <http://theprimalpoint.com/lib/fwd/asma/Asma-FWD.html>

³ <http://dl.aldhiaa.com/arabic/derasie-anel-masomin/doa/%D9%85%D9%87%D8%AC%20%D8%A7%D9%84%D8%AF%D8%B9%D9%88%D8%A7%D8%AA%D8%8C%20%D9%88%D9%85%D9%86%D9%87%D8%AC%20%D8%A7%D9%84%D8%B9%D9%86%D8%A7%D9%8A%D8%A7%D8%AA%20-%D20%D8%A7%D9%84%D8%B3%D9%8A%D8%AF%20%D8%B9%D9%84%D9%8A%D20%D8%A8%D9>

[%86%20%D9%85%D9%88%D8%B3%D9%89%20%D8%A8%D9%86%20%D8%B7%D8%A7%D9%88%D9%88%D8%B3.pdf](#) and <https://wahidazal.blogspot.com/2015/05/a-theophanic-prayer-by-ali-invoking.html>

⁴ Equivalent to كاشف كل مكروب (The Unveiler of Every Distress) and the Hebrew וְשַׁבֵּהוּ (and you shall restore it) (Deuteronomy 2:22).

⁵ Which is the Divine Talisman symbolizing the Manifestation of God within the Temple of the Human Pentagram while simultaneously instancing the **Five Companions of the Cloak**: Muhammad, ‘Alī, Fātīma, Ḥasan and Ḥusayn (ع).



See our commentary, <https://archive.org/details/greatestnamecommentary/>

⁷ <https://archive.org/details/decatriarchiamystica>

⁸ https://www.sefaria.org/Sefer_Yetzirah_Gra_Version.1

⁹ An originally non-Arabic word possibly of an arabized Hebrew derivation but one which plays a central role throughout *Islamic* occult sources and texts, also appearing occasionally in the writings of both the Bāb (d. 1850) and Ṣubḥ-i-Azal (d. 1912), and whose well-known 3x3 magic square in the full form of *Badūh Ajhazat* (45 = بِدُوح اجْهَزَطْ forms the square of Saturn, <https://www.dreamstime.com/stock-illustration-magic-square-sum-planet-saturn-order-assigned-astrological-constant-numbers-any-row-column-image88267475>)

. Note that the conception – or, rather inspired illumination (*ishrāq*) and revelation (*wahy*) - for this Book occurred on the Berlin **U-Bahn** (in Germany) on Saturday, 17 November 2018 following the **1st Berlin Occulture conference** - in which the author presented an introductory talk regarding Islamic theurgy (<https://youtu.be/b6J2Clc-3Mo>) - and was written during the course of 38 days (beginning on Monday, 19 November 2018), to the numerical value of **Azal** (Pre-Eternity), until its completion on Wednesday, 26 December 2018. This all coincided with the completion of a magical operation at - with the sealing of a permanent pact of alliance with the spirits and ancestors of - Uluru-Katajuta in central Australia by Sam C. Burch, the *shaykh* of the **Fātimiya Sufi Order** for Australasia and Lawman of the Yalarrnga: Uluru-Katajuta which is considered to be one of the *qiblas* (point of adoration) for the **Fātimiya Sufi Order**. The others being Shirāz in Irān, the **Valley of N.U.R.**, the Sun on Fridays and the moon once a month on each Full Moon.

¹⁰ With the fire of the Burning Bush itself being the archangel **Nuriel** (meaning, 'my fire is God') who is also referred to as **Auriel** (meaning 'my light is God').

¹¹ http://wahidazal.blogspot.com/2014/12/the-birhatiya-conjuration-oath-and_16.html

¹² <https://www.duas.org/simaat.htm>

¹³ This particular chapter does not mention Moses whose mention then (and within a pericope of the same prayer) occurs in the following *sūrah* 119.

¹⁴ That is, "Glory be to God and praise be unto God and there is no god but God and God is the Most Great!" (*subḥān allāh wa al-hamdu l-lāh wa lā ilāha illā allāh wa allāhu akbar*) (سبحان الله و الحمد لله و لا إله إلا الله و الله أكbar). The greater correspondences are as follows:

i. Tasbīh (Glory be to God) (سبحان الله) = *Lāhūt* (world of the divinity) = *Unicity of the Essence* = *Fu‘ād* (Blaze-Flux) = *Qīyām* (upright standing position) = Air = White = Diamond = Creation = *alif* ﴿.

ii. Tahmīd (Praise be unto God) (الحمد لله) = *Jabarūt* (world of the empyrean) = *Unicity of the Names and the Attributes* = *Rūh* (Spirit) = *Rukū‘* (kneeling half-waist prostration) = Fire = Yellow = Topaz = Provision = *lām* لـ.

iii. Tahlīl (There is no god but God) (لَا إِلَهَ إِلاَنْهُ) = *Malakūt* (the angelic world) = *Unicity of the Actions* = *Nafs* (soul) = *Sujūd* (full prostration) = Water = Green = Emerald = Death = *lām* لـ.

iv. Takbīr (God is the Most Great) (أَكْبَرُ الله) = *Mulk* (the Dominion) = *Unicity of Worship* = *Jasad* (material composite body) = *Julūs* (seated position) = Earth = Red = Ruby = Life = *hā’* هـ.

¹⁵ <https://archive.org/details/englishbooksynopsispublishedverion/mode/2up>

¹⁶ Namely, the Bāb.

¹⁷ Namely, the eighteenth Letter of the Living, Quddūs, in the previous Manifestation and He whom God shall make Manifest in the finality of the Bayān and the primality of the dispensation succeeding it.